

# THE CHRISTIAN CENTURY

Vol. XXX.

January 16, 1913

Number 3

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the Permanent**

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**CHICAGO**

# DISCIPLES PUBLICATION SOCIETY

THE DISCIPLES PUBLICATION SOCIETY is a non-profit-sharing corporation whose charter has recently been granted by the state of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. Its profits are not to go to individuals but are to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education.

The New Christian Century company has agreed, by resolution adopted unanimously by the stockholders, to sell the entire assets and good will of the company to the newly organized Disciples Publication Society for the sum of \$16,000 and to accept the notes of said Society for that amount.

The trustees of the Disciples Publication Society have agreed to purchase the business of the New Christian Century Co. on these terms. To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retirable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that the entire issue will not need to be sold, but that, in addition to the bonds set aside as security for the notes to be given to the stockholders of the New Christian Century Co., not more than \$25,000 of bonds must be sold.

Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry.

The essential purpose of the agreements and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy the entire interest of the New Christian Century Company and to pay for it by patronizing it. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value.

The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

## HEARTY FELICITATIONS CONTINUE

And still congratulatory messages come in. It is not our purpose although it would be our delight to print all of these messages. Many of them are purely personal, some intimately so, and intended only to encourage the editors in their not wholly congenial task of securing funds to finance the Disciples Publication Society. The signs indicate that there will be many who will have fellowship with us in this task, and this will convert into a joy a service that at the beginning presents but few attractions.

Unfortunately neither of the editors, upon whom the leadership of this campaign for securing bond subscriptions has by fate devolved, possesses either taste or talent or experience in business promotion. All we can do is to state and re-affirm the greatness of our cause on the assumption that those who feel the worthiness of the cause will, by their own initiative, respond with substantial investment in it.

Just because the plan which we are now promoting is not a mere commercial proposition, not a scheme for making money for ourselves or for any private individuals whatever; just because the business technique is part and parcel of the unselfish ideal which dominates the new Society and The Christian Century; perhaps also because we

are unsophisticated in the arts and wiles of business promotion, it is our purpose and desire to lay the facts frankly before any person who is in good faith prompted to co-operate with us. The convenient blank on the lower corner of this page may be signed and mailed by any friend who desires additional information.

For the rest of our space this week—and an additional half page on page 16, although we had promised not to go beyond the limits of this page—we will share with our readers some of the sentiments that have been conveyed to us.

By D. F. GIVENS, Des Moines, Ia.

I do not hesitate to say that it is one of the most vital moves that could be made in connection with the ongoing of our Disciples movement. I can but wish you the most hearty congratulations in making this change and am sure that when the details are worked out the benefit to our cause will be inestimable. May the New Year be a prosperous one for the new enterprise.

By H. H. HARMON, Lincoln, Neb.

I could express no deeper or more hearty wish in this new year for those actively associated as editors and managers of our

Christian Century than that they may realize the ideals which they have set out to attain as outlined in this week's issue of the paper. I congratulate the new enterprise upon its name the "Disciples Publication Society." It is significant and comprehensive; it appeals to my blood and I hope will meet with general favor. Your greatest word in "An Important Announcement" was the third of your reasons for such a paper and publishing house as are proposed. Our plea must be heard in the wider circles of God's great church. May the Lord lead men of means among loyal Disciples to respond readily and heartily to the call of this new opportunity which knocks at our doors.

By L. O. BRICKER, Atlanta, Ga.

I congratulate you most heartily upon the broad and splendid plan, worthy the minds of Christian statesmen, projecting the Kingdom into the future. I trust that the carrying out of the plan may give you much joy, and that the brotherhood will second you heartily.

By ALLAN B. PHILPUTT, Indianapolis.

Come in, the water is fine! The problem of publishing a brotherhood paper has not yet been fully worked out, but it is tolerably clear that individually owned church papers will ultimately pass. They were once necessary, but the time is coming when the churches will not wish to see enterprises pushed along with a duplicate motive of public service and private gain. The time may come when public feeling will be against profits even for missionary purposes. The great mission of a church paper is to spread the light and help the cause. To do this best it should go into the hands of all, and therefore should be as inexpensive as possible. But I congratulate you on the prospect which seems to lie before you.

By C. O. REYNARD, Toronto.

I have always admired The Century and its editors for their outspoken and forcible championship of unpopular ideals. I do not  
(Continued on page 16.)

CHARLES CLAYTON MORRISON,  
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

(Cut this out and mail)

Address .....



# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

## Reversion to the Brute

**C**ONFIRMATIONS of the doctrine of the ascent of man may not be as self-evident as confirmations of his descent. It is not so easy to picture the race climbing the tortuous paths of moral uncertainty until a Gladstone is reached, as to picture the descent from Gladstone to the latest victim of the gallows. In fact, the

pictures of descent smite our eyes every day. Let any man who lays claim to a working morality be forced to spend half an hour on the rear of a city street car where the masculine element is in undisputed control, and if the smoking, spitting, and "cussing" do not convince him that we—in large sections, at least—are in full swing bruteward, then additional argument would only drop from his reason as feathers hurled by the wind against a stone wall. Or if one has the misfortune to be dependent upon the services of the average barber-shop, he will often find himself in a position where he must either endure the lurid language of the loafers, make himself conspicuously unpleasant by protesting, or renew his belief in hell as a spur to the jaded vocabularies of conversationalists who would otherwise drop into the trifling and the inane. The descent seems almost to have reached the goal in such places.

All men of violent and horrible speech may be divided into two classes; those who swear because of actual brutal tendencies; and those who swear from long established habit, but under protest. To the one profanity is nothing more or less than the art of punctuating anemic utterance with superlative abominations; to the other it is a lapse from moral intentions, always to be deplored. We have all known good men—if we except their fatal gift—who called profanity to their aid even when working in a praiseworthy cause. We knew a man who "cussed" a fellow sinner because he had made some depreciating remark about the Bible; he assailed the man's ancestors for several generations past, and closed his philippic by consigning the offender to the place where he could have unbridled license to disbelieve the Bible as long as he pleased. Another roundly denounced a minister in language which could not be printed with propriety because he made speeches against local option. All very inconsistent it will be agreed, but there is a difference in the men who use such speech. The descent of one seems to be without brakes; the descent of the other is not without hope that he may yet be saved.

It is said that one of the chief differences between man and the brute is the gift of speech. From some points of view the advantage seems to lie with the brute—that is with the quadruped.

All of us have watched the efforts to enforce anti-spitting ordinances. If ever there was a righteous ordinance on the face of the earth it is that which penal-

izes those who do their best to convert the globe into a cuspidor. They have been taught that disease and death are involved in every expectoration, and when indulged in promiscuously dire results are likely to follow. If our communities were swept off in crowds under the assault of the deadly microbe as in the case of a yellow fever scourge, the eyes of the people would be opened to the wisdom of anti-spitting ordinances; but as the illness and death are likely to work insidiously and indirectly, they are indifferent to the menace of the offence. If we could point with a warning finger to some noble youth who was brutally assailed by a microbe from some expectorator, as it lay in wait upon the sidewalk, great advances in the reform could be made. Alas, it is, the people resist what looks like an attack on their liberties.

In the large cities the reform succeeds much better than in the towns. And if one wants to try his skill as a reformer we can point him to many fields which await his advent, but we warn him to increase his life insurance to the limit, and leave his measure with the undertaker before he enters upon the campaign.

Spitting is a habit, and only in certain conditions of one's health does it become a necessity. But it should never be a necessity which should threaten the health and life of one's neighbors. Spitting, naturally, is a method of defense which some have inherited from their sub-human ancestors. Even at this remote period spitting in one's face is an insult for which scarcely any reparation can be made. Not having any particular victim the spitter of our time takes vengeance on the entire community by sowing the sidewalks full of death.

But if we want a crowning demonstration of our descent, think of the manner in which the large cities celebrated the incoming of the new year. If in other days our preachers have held up the immoralities of ancient Rome as recorded by Juvenal as a warning to our greater civilization, let us know that at our present gait, Rome could learn of us. Of course some will tell us that we are not as bad as Rome, that our orgies are not comparable to those of Sodom, that Gomorrah was an inferno of vice, and that our modern culture will compel us to screw down the lid at the proper time. So said they of every vice that ever thrust its face from the dens of darkness. But the end of all is sure, and none can escape swift doom. The optimism of the American people is about all that saves us during such periods. We believe in spite of our doubts, and we affirm our progress when we feel the ground slipping from beneath our feet. And that same optimism tells us that there is always enough salt in every city to save it, and that the faith of the few is mightier than the unbelief of the many. The reversion can only be temporary; the unfit who perish will be a monumental history of warning to those who survive.

E. B. B.

## Social Survey

### A Titanic Disaster Every Day

It is estimated that out of some 1,500,000 deaths annually in the United States at least 630,000 are preventable! Yet we sigh piously and talk about God's overruling providence. According to Irving Fisher, in an article in the Survey, the greater number of these preventable deaths are from seven causes, among them typhoid, tuberculosis, pneumonia, and the three great diseases of infancy. The image of over 1,000 people helpless in mid-ocean in the "Titanic" disaster so wrought upon men's imagination that steps were at once taken on both sides of the Atlantic to safeguard human life at sea. But these figures mean that we have a "Titanic" disaster every day of the year and we are just beginning to recognize our corporate responsibility. The movement for public health is gaining ground with great rapidity. We see that scourges like typhoid and tuberculosis can be swept off the face of the earth. Our own nation is far behind some other nations in this movement, but even so we have some accomplishments of which we may be proud. Through hygiene under Colonel Gorgas, it has been possible to dig the Panama Canal. Yellow fever has been practically eliminated both on our own shores and in Cuba. We have nearly eliminated the hook-worm disease in Porto Rico and are gradually doing the same in the southern states. A remedy has been discovered for one form of spinal meningitis. The summer death rate of infants in New York, Boston and other cities has been greatly reduced by individual milk stations, dispensaries and other institutions. In spite of all which, however, there is much yet to be done.

### Preventable Diseases

"It is within the power of man to rid himself of every parasitic disease" is Pasteur's verdict. That his words are prophetic may be proved by the fact that London within the last twenty years has virtually cut her death rate in half. The greatest achievement of any country, so Mr. Fisher states, is that of Sweden, where the duration of life is the longest, the mortality the least, and the improvements the most general. There alone it can be said that the chances of life have been improved for people of all ages. It is rather disconcerting to our national pride to be told by the writer in the Survey that, while infancy, middle age and old age show a lower mortality in Sweden than in the past, in the United States—while we can boast of some reduction in infant mortality—the mortality after middle life is growing worse, and the innate vitality of our American people is, in all probability, deteriorating. In our country the public health movement has been almost wholly confined to protection against germs, but this, while defending us from plague and other epidemics of acute diseases, is well nigh powerless to prevent the chronic diseases of middle and late life, Bright's disease, heart disease, and nervous breakdowns, which are due largely if not entirely to unhygienic personal habits. One of the most important tasks our government, already more or less paternal in its relation to the people it governs, and we think rightly so, can undertake is the establishment of a national department of health which shall include in its operations the conservation of human life.

### Haman's Gibbet for Panic Makers

The public press differs widely as to the significance of Mr. J. P. Morgan's testimony before the Pujo Money Trust Investigating Committee of the house. Some papers share the view expressed by Mr. Morgan before the committee that the monopoly of the money market is not a human possibility. The New York World, on the other hand, with many other papers is of the opinion that Mr. Morgan's testimony does not in any degree change the aspect of the facts laid before the committee by Mr. Scudder, a financial expert, concerning "interlocking" directorates, according to which eighteen financial institutions in New York, Chicago, and Boston, have a voice in the management of 134 corporations having an aggregate capital of \$25,325,000,000. At the center of the ramifications is a group of 180 men. The World well asks: "If these 180 men do not constitute a money trust, what is a money trust?" It is worth while in this connection to read the widely quoted words of President-elect Wilson at the recent annual banquet of

the Southern Society. After referring to what he calls natural panics, Mr. Wilson goes on to say, "But there are unnatural panics. And sometimes panics occur because certain gentlemen want to create the impression that the wrong thing is going to be done. I have heard that certain men can create such panics. In my ignorance of Wall St. I do not know about this. But I do know that the machinery is in existence for the creation of such panics. But I am not afraid of them. I do not believe there is any man living who dares to use that machinery to create such a panic. And if any one attempts it I promise you that I will build the gibbet for him as high as Haman's." Some of the gentlemen referred to will no doubt be somewhat at sea as to who Haman was, but they cannot fail, for all that, to catch the drift of the remarks of the president-elect.

### Agitating by Dynamite Under the Ban

The conviction of thirty-eight members of the Iron Workers Union for dynamiting is perhaps the severest blow that union labor has ever received in this or in any other country—more severe, possibly, than the conviction of the McNamaras in California. Had the convicted men come from one section of the United States, it might have been fairly concluded that the conspiracy was local, but the fact that they came from communities as widely separated as New England, Colorado, Pennsylvania, California, Missouri, Wisconsin, and other states means nothing less than a nation-wide system of organized violence. The trial in Indianapolis lasted three months. Most of the defendants had able counsel, one of them as able a trial lawyer as any at the American bar. One of the indicted men said himself that the trial could not have been fairer. The jury, after two days' deliberation, returned a verdict of guilty. THE STANDARD has always believed in the trade union, and it still believes in the trade union. As a friend of labor, it believes that now is the time for the American Federation of Labor not simply to declare itself opposed to the methods of secret violence, but to back up that declaration by removing from its leadership all men who are willing to connive at violence, secret or open. We frankly confess to a feeling of great disappointment at the attitude assumed by Mr. Samuel Gompers during this whole regrettable case. We are sure that the cause of the workingman has been set back a long way by the policy of such leaders. We do not believe for one moment that any large number of men belonging to the organization, whose officials have been convicted, are willing to stand for these things in the slightest degree. The responsibility for violence does not, to be sure, rest entirely upon the convicted men. Like all social crimes, a good many people must share the responsibility. Violence begets violence, and we are perfectly certain that "big business" has often been guilty of using force. We have, if anything, a little less sympathy for the pious buccaneers of the capitalistic class than we have for law-breaking labor agitators. We are equally sure that thousands of quite innocent and respectable people, who visit their safety-deposit boxes twice a year to clip off coupons, have a remote, but nevertheless a very real, responsibility in the matter. Of course they do not consciously advocate or even approve of wearing out children, maiming workmen, defrauding consumers, or debauching public officials, any more than the great majority of the members of the American Federation of Labor approve the crimes of certain leaders. But they are anxious for fat dividends, and if they do not get them, the managers and superintendents are replaced by others who can "speed up" the profits by crowding the toilers. Last Sunday, after a stormy session, the Chicago Federation of Labor asserted its faith in the innocence of the convicted men, and declared that they were "railroaded by a fixed jury." This action, opposed by the cooler heads, discloses only too clearly the ominous war-basis now existing between labor and capital.

Operation of the Panama canal on business principles, without regard to politics, will be insisted upon if Col. George W. Goethals, chief engineer of the canal, undertakes the organization of the permanent government of the zone and the operation of the great waterway. Col. Goethals arrived in Washington last week with President Taft, on his annual trip from the canal zone. One of the first matters brought to his attention was the widely published report that his nomination as governor of the zone would be opposed because of a belief in some quarters that he would show favoritism in appointing subordinates. The colonel made it plain that he would be entirely content to forego such an appointment if he was not to be permitted to select the best men for the work to be done, regardless of political considerations, as has been his rule since he became head of the canal commission.



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EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.  
CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,  
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## Money and the Kingdom

The relation of money to the kingdom has been a subject of discussion since the days of the Hebrew prophets. Whatever definition the economist may prefer, the religious teacher, when he speaks of money, has in mind wealth measured in terms of money. The subject of money, then, is one from which there is no escape. To live one must have a share of the world's wealth. How that share is obtained, how large it is, what attitude is taken toward wealth, and how possessions are used, are questions of the deepest significance for morality and religion.

The church cannot be indifferent to the way in which money is obtained. It must speak plainly to the rich man who gathers wealth by injustice and to the poor man who is resentful toward the prosperous merely because they are prosperous, and who would be more than willing to obtain money in unjust ways if he had the chance. A gift blinds the eyes. It is easy to condone the sins of those who give money for the enterprises in which we are interested. Unusual insight and courage are needed by the leaders of the church to enable them to utter the right word when prosperous wickedness offers to give money for cathedrals and missions, and when incompetence and sloth demand the rewards of ability and industry.

Wealth tempts to luxury. Of an author whose early work bore all the signs of true inventive genius Hamerton inquires, "What has this gifted mortal left as the testimony of his power, as the trace of his fourscore years upon the earth?" And he answers the question: "Only the reminiscence of a vague splendor, like the fast-fading recollection of a cloud that burned at sunset, and one small gem of intellectual creation that lives like a tiny star." Great wealth paralyzed the highest energies of the intellect, "leaving the lower energies free to exert less noble kinds of activity." The enemy of the intellect is the enemy of religion. If the use of wealth begins and ends in personal gratification, noble labor and elevating discipline are impossible.

"Wealth carries pleasure in her left hand, but in her right she bears honor and power. The rich man feels that he can do so much by the mere exercise of his command over the labor of others, and so little by any unaided labor of his own, that he is always strongly tempted to become, not only physically but intellectually, a director of work rather than a workman." Spiritual power is also diminished when men delegate their religious activities to others. It is not the rich man's money that the church needs, it is the man of energy devoting himself to the tasks of the church. He robs himself and he robs the church when he tries to be a business man and nothing else and to do his part of religious service by paying an expert.

Money is needed that we may have leisure to think. Great discoveries in science, pure and applied, are not due to accident. They are the rewards of long and patient investigation. Universities provide not only equipment for men engaged in research,

but also salaries that free the men from undue anxiety about their living. The church must have its men engaged in research. It needs specialists in missions, in city problems, country life, in the history of religion, in the art of presenting the truth, and in social service. If the church is to have these men, it must provide for their comfort. They are not living on charity when they receive money for their work. They are workers entitled to their living. The church cheapens itself by not rewarding them according to their labor.

Among the subjects for investigation that should command the services of experts who are also devoted to the kingdom, money is one of the most important. We should know what truth there is in the statements of socialists and others who say our industrial and financial systems are wrong and must be reconstructed from the ground up before anything like justice can be secured. The church of Christ cannot afford to stand for things as they are unless they are right. It began as a protest against the existing order. It sends its messengers to non-Christian lands to change the habits and beliefs of the people. It cannot be a church of Christ if it ceases to make objection and to propose improvements. If our industrial and financial systems are sound, needing only minor modifications, the church should know this for itself and not from hearsay. It can then speak with power on the question of money. [Midweek service, Jan. 22. Matt. 13:44-46; I Tim. 6:9-10; Jas. 4:13-15; 5:1-6.] S. J.

## "Does God Fix the Death-Rate?"

A broad-minded clergyman in his tuberculosis day sermon propounded this question and reached a conclusion decidedly negative. "God does not fix the death-rate." Who does then? We all do.

Those theologians aid high death-rates who ignore the demonstrated facts of preventable disease and seek to perpetuate the medieval superstition that infections are the Almighty's merited scourge. Laymen who flout the scientific proof that tuberculosis is curable and can be eliminated from human experience, or who disparage a tuberculosis propaganda as of no personal concern to them, help to cause the death of a consumptive every three minutes in the United States. Councils and legislatures which will not appropriate funds sufficient for the fight which health boards would wage against the great white plague are largely responsible for the death of 10,000 a year, twenty-seven deaths every day, in one city alone. Those who disregard antispitting ordinances and the like help to send the death-rate upward. Housewives whose culinary efforts produce dyspeptics directly and drunkards indirectly give far more impetus to the upward trend of the death-rate than most of us imagine. Venders of "patent medicines" and consumption cures who fleece their victims until the latter have passed far beyond the incipient stage in which physicians could have helped them—such nostrum-fakers have a full share of responsibility for the thousands on thousands of deaths from tuberculosis throughout the country. Those who draw profit from feeding the poor on adulterated food, "rots and spots," and fowls dead in storage several years back, have a similar responsibility for a high death-rate.

A "league for medical freedom" organized to prevent the wise centralization and coordination of health activities and to oppose the inspection of schools and schoolchildren likewise helps to keep the death-rate high. Those who overwork women and children in factories have a heavy share of responsibility for holding the death-rate at a high level; so also do those employers who require men to work at dangerous trades under intolerable conditions, such as those which in some trades hold the consumption-rate above 80 per cent. House-owners who provide dark, insanitary, pest-ridden tenements have no little part in increasing the death-rate. The Christian Scientists and other faith "healers" who close their eyes to the possibilities of material aid, that may often so potently be added to the psychotherapy they are employing, swell the death-rate. Well-meaning mothers, who believe that they are able to bring up their children in defiance of the new-fangled notions of hygiene spread by physicians and visiting nurses, help to keep the death-rate high.

Most important of all, says the Journal of the American Medical Association, incompetent and careless doctors swell the death-rate. For these the medical profession is directly responsible, whether they are untrained men turned out by low-grade medical schools, or members of the profession who have failed to keep up with scientific progress and who have become incompetent through inertia and laziness. All these, by their carelessness, indifference and ignorance, increase the death-rate, which competent and conscientious physicians, sanitarians and reformers are fighting to lower.

We have not the right to blame a cruel deity for deaths which are actually due to crass stubborn ignorance, inhumanity and the refusal to exercise the "common sense which is also an inspiration from the Almighty." A weeping mother told a famous physician

that it had pleased Providence to take her baby from her. "Providence had nothing to do with the matter," replied the physician; "it was bad milk that killed your baby." We cannot escape some share of the joint responsibility of fixing the death-rate, but we can choose to be on the side of the forces that are bringing it down instead of those that are sending it up.

### The Inquiry Renewed

A communication from Dr. J. E. Garrison assures us that the Christian Evangelist did not intend, in a recent editorial which we criticised, to belittle The Christian Century or its constituency as we construed its words to do. Dr. Garrison humbles us somewhat by taking to himself the authorship of the editorial in question which we had fallibly assigned to Mr. Smither, which only goes to show how far from being higher critics we are! Had we been able to detect Dr. Garrison's skilled hand we should certainly have been less bold to pluck the article to pieces as we somewhat ruthlessly did. Our esteemed colleague has a serious bone to pick with us, however. He says, "I am unwilling to believe that you are unable to see the difference between the definition of classical baptism and of Christian baptism, which I contrasted. Your omission of the word 'Christian' before my definition of baptism is a most unaccountable fact in view of the contrast I was presenting, which makes my whole argument vapid and meaningless." We allowed this omission because we assumed that our readers would understand that both the Christian Evangelist and we were referring only to Christian baptism, and that the use of the word would be redundant.

And now to be fair we give Dr. Garrison and every reader permission to insert the word "Christian" before the word "baptism" in every case in which it occurs, both in our quotation from the Evangelist and in our own statements.

The quotation will then read as follows: "Christian baptism has faith in Christ for its antecedent, immersion as its form, and assurance of forgiveness and membership in Christ's body as its consequent."

Our point still holds. Dr. Garrison's definition of Christian baptism gives the antecedent of Christian baptism; but obviously the antecedent of a thing is not the thing itself. It gives the consequent of Christian baptism; but obviously the consequent of a thing is not the thing itself. It gives the form of Christian baptism (we call our readers' attention to the fact that it is not a new hand at the baptismal controversy who in this clause abandons Alex. Campbell's fundamental contention, but no less significant a teacher than Doctor Garrison himself!); but obviously the form by which a thing is done is not the thing itself. The thing itself seems to be entirely left out of this definition! And now in consistency with what Dr. Garrison has said Christian baptism is not, may we not kindly ask him to tell us just what Christian baptism is?

### Sympathy for a Sorrowing World

The train was creeping slowly up the canyon, and the shadows of the evening were growing dark in the gorge below where the river rushed impetuously over its rough bed of granite. The sides of the mountain were black with fire, but high overhead the rays of the level sun were yet shining upon the crags and peaks in which the range broke against the sky. It was only at rare intervals that there were any signs of human habitation, and these were simply Indian tepees of bent poles, ragged bark and fluttering canvas. But under the deepening shadow of the hills and beneath the sighing pines one saw "the house appointed for all living." Most literally it was a "house," for the soil was not deep enough for the plow, much less for the spade of a grave-digger. But what gave additional pathos to the scene was that the Indian dead occupied a tomb which in its art and adornment exceeded far any neighboring home for the living. The little house erected over the dead had known what the home of the living lacked, the touch of both saw and plane. It alone was sheltered and protected from both wind and rain. It alone was surmounted by a cross. It was fit subject for verse more touching than Gray's famous "Elegy Written in a Country Graveyard."

As the night came swiftly down and we prepared for rest in the Pullman, our thoughts wandered across wide continents and deep seas. We saw the mighty pyramids rise from Libyan sands, defying the tramp of centuries and the tooth of time. We thought of the vanished races and their kings who far back in the early ages of an unknown world had felt the thrust of bodily pain and prepared consciously for the fatal arrow. We thought of Babylonian mounds; of Birs Nimrod and the tumuli at Nineveh; of the Taj Mahal, the supreme creation of the architect and yet a tomb; of the old Appian Way up which Roman emperors rode amid barbaric

splendors with kings in chains behind their chariots, but on either side the mausolea of princes and patricians. And so we said to ourselves as we composed our limbs for sleep, the heart of man is one heart, the sorrows of the world one sorrow, and whether the bolt fall upon us or the king in Pharaoh's palace or the babe in the Indian's tepee,

"All we know, or dream, or fear,  
Of agony are thine."

The test of any faith must be its balm for that common pain. The noblest dreams of the old-time paganism were those of the Roman stoic. But the ice of stoicism melted under the rising beams of the Sun of Righteousness. Whatever eclipse of faith the world may temporarily suffer, the heart of man cannot long be turned away from that which alone has balm for its deepest hurt. The mysteries of the Christian faith we may never in this life fully fathom, but the sweetness of its sympathies the humblest may comprehend.

Christianity is a religion which lays upon its disciples the duty and privilege of sharing the Master's emotions. Philosophy may exhort us to ignore our neighbor's burden, but Christianity teaches us to share it. The burden is always there. The Red Cross nurse who sits sleepless by the cot of the wounded in the field hospital knows a joy profounder and sorer than that of the victor who is sending off his despatches announcing a triumph. The transfiguration of our Lord in the Holy Mount did not bring him so near to us as his tears by the grave of Lazarus or his bloody sweat in the garden of Gethsemane. Our Redeemer is One who can be touched with a feeling of our infirmities. The crown of Christian living is not knowledge of faith but love, love which softens every blow of Fortune, robs Death of its sting and the Grave of its victory.

### Peace and the Baroness von Suttner

"Peace on earth, good will to men" all the Christian world has just been singing; yet the year 1912 has seen more than one war. Fierce fighting and bloodshed may be medieval, but even in the twentieth century they persist. Sometimes this seems discouraging in view of all the peace congresses and the talk about international arbitration. The cause of disarmament and peace does move apace, however, and its appeal to public opinion grows each year a little stronger.

One of those whose influence for peace has been most potent is the Baroness von Suttner, who has recently landed in America. She comes to us from Vienna, and is well-known all over Europe, for she has traveled widely in the interests of The Hague conferences. Her novel "Lay Down Your Arms," published in 1890, brought her to public notice for it stirred all Europe. In it the baroness turned a slightly new light on the war problem. Instead of picturing once more its horrors she disclosed the flippant attitude of many courts which regard war merely as a game played by governments, in which the pawns are men. Her showing up of the trivial, conscienceless way in which wars are discussed in court circles aroused disgust on the part of her readers, and then a righteous indignation that the interests of peasant and workingman could be so ignored; their lives ruthlessly sacrificed, to satisfy the ambition and greed of those in high places. More than often no principle is at stake; the gamblers wish to play the game for more power, or aggrandizement or wealth.

Baroness von Suttner's book is responsible, we are told, for the conversion of Alfred Nobel and for his decision to offer part of the vast fortune he had made by the invention of dynamite to kill people as a prize for those who do most to prevent war. This, in itself, is an accomplishment of which the baroness may be justly proud.

Since her early years she has been working for international peace and has been a conspicuous figure at the conferences held in the House in the Wood, the palace which Queen Wilhelmina has lent for the peace congresses at The Hague. The baroness is now a woman almost seventy, and one admires the courage and enthusiasm for her cause which she must possess in order to plan a year of public speaking in America. She is not particularly impressive in appearance, in spite of her long ermine scarf lined with seal; but her voice is pleasing, her face kindly and earnest. She speaks English well, a little slowly perhaps, but distinctly; and she has marked literary talent. Those who can should avail themselves of the opportunity to hear this "most distinguished apostle of peace."

She is broadminded enough to see the shortcomings of her own nation, which she knows well because of her long life at the court of Vienna. What is it to Austria, she asks, that Serbia should have a seaport? It is a matter of \$100,000 or so; but how long would Austria hesitate over the appropriation of such a sum for her standing army or for war preparation?

In Boston the Baroness von Suttner spoke to large audiences. The goal of universal peace, she said, can be reached only by traveling the road to universal justice. The youth of the world must be taught that war is an anachronism.

"The people themselves in every country are not eager to be



made targets for bullets," she declared; "the persons most interested in war are those engaged in the manufacture and sale of armature and guns and the building of fighting machines. In my own country, Austria, there are many women working in the cause of universal peace and even in the Balkans there is a strong party for peace."

The baroness expressed the hope that the next Hague conference would abolish the unanimity rule in the proposal to establish an international court of justice. The proposal was favorably voted on by a majority at the second conference, but since it was necessary that the vote should be unanimous, the small minority kept the matter from being considered.

"If justice reigns," the baroness declared, "and questions are submitted to arbitration, the differences between the nations will not be conducive to wholesale murder, as now. History will record this hour. While we are seeking for friendship, we can see that the enmity of nations is at work. The people first need a law, then justice, and friendship will ensue. Universal peace will be the outcome. Strange as it may seem, the friendship between nations is sometimes dangerous. They unite in love for themselves, but hatred toward other nations."

"Look at the triple entente between England, France and Russia. They have fought each other, and now they are bound together. On the other hand, we have an alliance between Germany, Austria and Italy. These two groups stand in opposition to each other.



THE FAMOUS HOUSE IN THE WOOD AT THE HAGUE.

They have different interests at stake, but what greater interest could they have than to end war? These two groups could unite and bring peace and security to Europe."

## Christian Thought Since Kant

A New Book by Professor E. C. Moore

Reviewed by Willis A. Parker

A new volume entitled "The History of Christian Thought Since Kant," whose author is the gifted Parkman Professor of Theology in Harvard University, Dr. Edward Caldwell Moore, is a notable book, just issued by Charles Scribner's Sons.

Dr. Moore is recognized throughout the religious world as one of the foremost preachers and theologians of his generation. In Germany he is known as the first American pupil and beloved disciple of Harnack. In England he is regarded as the American friend of Principal Fairbairn. In Scotland they refer to him as "the Yankee that's different." In the United States he is conspicuous as a leader of liberal Christianity, effective both as a thinker and writer, and as an aggressive leader in missionary enterprise.



PROFESSOR E. C. MOORE.

No other American, perhaps, is so well informed concerning the status of Christian Missions in the Orient. The document submitted by him to the recent Ecumenical Conference at Edinburgh concerning conditions in the far East was startling both in its form and content.

Dr. Moore is chairman of the Educational Committee of the American Board, having charge of the colleges of Congregationalism in Europe and in Asiatic Turkey. He is at present under appointment as Dale lecturer at Mansfield College in Oxford, where he will soon assume his temporary residence. We disciples have heard Dr. Moore in the sessions of the Religious Education Association, in our Congress held at Springfield, Ill., a year ago, and more recently during a residence as University Preacher at the University of Chicago, when he addressed various religious groups and assemblies. His charming manner, his humor, his unmistakable reverence, his courtesy to critics, and his clear, strong presentation of his message combine to urge upon him an undue amount of work outside of his duties as teacher and author. In these capacities, it is an open secret that Dr. Moore is the most command-

ing figure in the religious life of the great university by the Charles. His recently inaugurated courses in the Philosophy of Religion have popularized the viewpoints of Eucken, Siebeck and Troeltsch of Germany, in this country, to whose discussions Dr. Moore has brought his own significant contribution. The first of these, Professor Rudolph Eucken is just concluding a course of lectures in Harvard that have attracted the attention of the whole country. Dr. Moore has the honor of having been sponsor for the utterances of this famous German exponent of Energism.

The new book of Dr. Moore is significant first of all as to its purpose. It aims to present in brief form the essential features of modern thought about Christianity, as reflected in the attitudes and actual utterances of the great men of the period. Its own title page bears the announcement that the book is a mere outline. Upon reading it one scarcely knows whether to wonder more at the audacity of the attempt or at the measure of the success with which the book accomplishes its writer's purpose which is to sketch intelligently that main drift of human thought whose content is the chief glory of modern times.

The point of view of the writer is not less original than his work is successful. He essays to treat Christian thought not as the reflection of Christian men only, but as the thought of the age about Christianity, whether by men within or without the church. Ignoring the false lines of division which separated men within from men equally devoted to truth without the churches, Dr. Moore classes the thought of Carlyle and that of Channing—the polemics of Huxley and the mild reasonings of Newman—the impassioned preaching of Brooks and Robertson and the rhapsodic mysticism of Emerson as all and alike Christian thought, because it has as its object the facts, the sources, and the meanings of Christianity. Quoting the perverse maxim of Gottfried Arnold that "the true church is always to be found among those who have just been excommunicated from the organized church," Dr. Moore finds some justification for the bitter remark. He insists, however, that not all of the true church is outside, nor most of it. Yet allowance is made for the errors of both the excommunicators and the excommunicated.

Religion is a threefold problem. Taken as a spiritual movement, every religion has its rise and development out of conditions that antedate its origin, and that complicate its environment. This amounts to saying that every religion has an anterior history, a locus in time. Then its development is conditioned by racial, military, commercial and other purely human considerations that operate to prevent, delay, or facilitate its expansion. Whether a given faith shall attain to the free flight of a planetary movement, or be lost as a wandering fragment,

depends upon many besides purely religious conditions. Historically considered, religion is a part of the story of human life.

Again, religion has its metaphysical aspects. The fact that Christianity cannot be regarded wholly as a timeless revelation, but is explicable as a growth through history, was first pointed out by Kant. Nevertheless, the metaphysical question has its essential place in determining the nature of revelation—and a knowledge of the metaphysics of the age in which a given religion has its rise is absolutely necessary to an understanding of its literature. The fallacy of the opposition to the modern movement in religion is thus sharply remarked: "To say that we have nothing to do with philosophy ends in our having to do with a bad philosophy. In that case we have a philosophy with which we operate without having investigated it, instead of having one which we have investigated. The philosophy of which we are aware, we have. The philosophy of which we are not aware has us." One may have his religion, without philosophy. But no one can state it without invoking formulae that lead from the center out to the very circumference of philosophical thought.

Yet more, religion is a psychological problem. It exists as a fact of living consciousness. There is no Christian consciousness. There is only human consciousness operating with, and operated upon by the impulse of Christianity. Religious experience is only that part of the current of our common life that is concerned with religion. But the investigation of that consciousness is essential, for the sake of the data that constitute the base of our system of belief. The facts must speak for themselves,—the facts of the growing religious consciousness of mankind, if we are to have a developing religion. The record of this expanding consciousness is the history of religion. The relation of the facts to the thought of the age about the world in general constitutes the philosophy of religion.

A philosophy of religion therefore is not a mere metaphysic. Neither is it a history of the development of a faith,—even though it take account of the reigning world-view that constitutes the mould of thought for the writers who make its literature. Neither is it a psychology taken alone. It is rather all three of these, reverently interpreted, and systematically related.

The history of modern thought is largely a record of the conflict of these various points of view. The attitudes of various thinkers are represented under the heads of idealistic philosophy, with notable reference to those of Kant and Hegel. The significant contribution of Schleiermacher, the real founder of modern theology, and the extreme position of Ritschl are noted. The outstanding achievements of the higher critical movement are sketched from the *Leben Jesu* of Strauss to the encyclopaedic work of Harnack in his *Dogmengeschichte*. The sciences, with the abortive attempt of Comte, Naturalism, Agnosticism, and the tremendous stimulation of thinking occasioned by the Darwinian theory of evolution, the modified view of miracles, and the influence of the study of the social sciences upon Christianity constitute the matter of a most suggestive section. A resumé of the entire movement among English-speaking peoples from the time of the introduction of the Kantian viewpoint into England by Coleridge, and the later dynamic preaching of Carlyle, down to the present Broad-Church movement is followed by a most valuable bibliography.

The work presents in brief compass the fruit of a generation of toil. It represents the substance of modern thought. It catalogues the great names and the great books of the period. As a glance over a century, it suggests the character of modern thought by disclosing its main tendencies. As a source of information it is as accurate as a shorthand transcript could well be. As an outline, and as a guide to further reading it is admirable,—and such is its confessed purpose. Those who may read it with this last idea in mind will rejoice over an intimation contained in a prefatory note that the present volume is to serve as an introduction to a larger work wherein "the judgments here expressed may be supported in detail." The friends of Dr. Moore, and the larger circle who love the cause he serves so effectively will join in wishing to him the strength and the leisure necessary to accomplish this important task.

Pomona College, Claremont, Calif.

The navy department's great new wireless tower near Arlington, Va., has succeeded in catching the time signal from the Eiffel tower in Paris, a distance of 3,000 miles, according to information given out at the navy department.

## Editorial Table Talk

### Taking Care of the Veterans

At this season we have discussed the need of caring for the retired minister, and we have all been in hopes that some persons of wealth would seize the opportunity to make the pinch of ministerial poverty less painful. Some will say that we are too young a people to do great things; there will be manifold excuses, but it is not age that we need so much as grace. Our people have plenty of money; their homes, their tastes, their luxuries attest that fact. But we have not learned the fine art of giving to the work of Christ as an investment. We are glad to chronicle an achievement among the Presbyterians, as recorded in the *Continental*, which should stimulate some of our own household to fellow such a worthy example.

Of all the fine things that have happened this Christmas, just about the finest, in measure of the generosity producing it and the joy which it must have produced, was the Christmas gift of \$25 which went out to every beneficiary on the ministerial relief roll from the headquarters of "Relief and Sustentation" at Philadelphia. Just before Christmas the board came into possession of the large Kortright legacy, which carried with it about \$30,000 of accrued interest, and to the new secretary, Dr. Foulkes, the windfall immediately brought the happy inspiration of this Christmas gift idea. The board approved, and the unexpected interest money supplied the means for a \$25 check that went, with a card of Christmas greeting, to every annuitant.

The actual money value of the remembrance made the act a handsome one, but more significant than that is the touch of thoughtful personal kindness which so effectually obliterates all the air of institutional charity from this sacred relation between the Presbyterian Church and the veterans among those who have left all to follow the Lord in its ministry.

The first big gift toward the \$10,000,000 endowment of Relief and Sustentation since the new board was organized came into the hands of Dr. Foulkes last week—\$75,000 from a giver in New York City, whose name is imparted confidentially to the board alone. Inasmuch as this gift is tendered before Dr. Foulkes has formulated any general plan of canvas for endowment, it is a cheering token of the interest of the church in this undertaking and of confidence in the administration of the new secretary.

### Methodist Growth Last Year

We are now able to state the growth of the denomination during the past year. January 1, 1912, the Methodist Episcopal Church had the following members:

Probationers . . . . .	321,921
Full Members . . . . .	3,196,168

Total . . . . . 3,518,089

The year 1913 sees the following figures:

Probationers . . . . .	319,930
Members in full . . . . .	3,287,959

Total . . . . . 3,607,889

This shows an increase during the past year of sixty-four thousand one hundred and ninety. We have 30,439 churches. This makes a net increase of a trifle over two to each church in the connection. There is an investment in church and parsonage property of two hundred and twenty-five million dollars.

We may say all we please about the number we lose by death, withdrawals, loss by not depositing church certificates, etc., etc.; but after all there is that in these figures which should cause our people great searching of heart. Suppose we each ask ourself this question: "Where is the fault? How much of the fault is in my own heart and in my own record during the past year?" These figures are not calculated to make any man write articles or declaim as to what others may be doing or may not be doing. For the average additions are only two per church. Let him that is without fault then cast the first stone.—Central Christian Advocate.

### Other People's Business

We are living in an age of specialization. The field of knowledge has grown quite too fast for any one man to attempt proficiency in many departments at once.

But it also is an age in which every man is meddling with every other man's business. Almost every successful man is cultivating some pet avocation. The successful banker is spending part of his accumulated wealth in an unsuccessful attempt to raise chickens. The novelist whose stories sell by the hundred thousand copies cares little for his works of fiction, but goes from one publishing house to another with a manuscript on astronomy which no one is willing



to publish. The successful man of business dabbles in farming, and the farmer is experimenting on rainy days with a flying machine which he is building in the woodshed, and the successful inventor aspires to be an author, and the author is dabbling in real estate, and the real estate man is aspiring to be a lawyer, and the lawyer is writing poetry in his spare hours, and the poet is a political economist, and the political economist is crying back to the land and saving up his money to buy a farm, and almost everybody, no matter what his vocation, is thinking it altogether easy and quite desirable to be a preacher.

This universal meddling of everybody in everybody's else business is in part a reaction from the over-specialization of our time. People are not willing to settle down contentedly in the narrow groove which the industrial conditions of our time have forced upon them. The human mind demands variety of employment.

### The Killing Habit Not Dying Out

The killing habit in Chicago is growing instead of dying out. The coroner reveals that in the last twelve months there were 237 homicides in Cook county, of which fourteen occurred outside the city limits. London, with a population three times that of Chicago, reported only thirty-three in 1910. Of the 237 homicides, a coroner's jury decided 168 were murders and recommended that the perpetrators be held to the grand jury. The murder record for November had several distinguishing features, among which are the following: More murders last November than in any November in the past eight years. More murders in November than in any of the last ninety-six months, with only two exceptions. More murders in the last three months—November, October, and September—than in the same three months in the last eight years. More persons killed by shooting last November than in any November in five years. As many persons choked, beaten, and kicked to death in November as in the preceding four Novembers. There will be perhaps thirty-two persons convicted as a result of the 168 deaths, which a coroner's jury has decided are murder. The police probably will be unable to get evidence to convict a larger number, if the record of the department for years back is any criterion of their present or future efficiency.

### The Heaven of the Mediums

Still groans the patient press, and among the books of its making of which there is no end comes now and then one bringing us the last news received by wireless through the spirit mediums. One of these dreamy contributions to current literature lies now upon the desk. The mediums have been at their business now for something more than half a century, ever since the Fox Sisters learned how to tip tables without being caught at it, and it is pathetic to note what pitiful trivialities come to us through them from the other world inhabited by our blessed dead, if these indeed are their communications to their living friends. Out of this paradise of pettiness, this elysium of the everlasting commonplace, comes this last series of revelations, whose principal messages are from the victims of the Titanic. The medium is in communication with Major Butt and with Mr. and Mrs. Strauss, but up to the hour of going to press had not been able to locate Mr. Astor. A book of this kind affords us one more occasion for sorrow that the Titanic should have sunk.

### The Church Can Do It

The church can do the work to which she is set in the world. There is no doubt about this in the minds of those who read her commission in the words of the Lord who gave her the final command. The church has not saved the world yet; but that does not mean that she has failed. She probably will not redeem society within the next generation; but this does not mean that she will have failed. The work is great; the task is terrible. The fair way in which to judge the church is to test her as to what she has accomplished and to take courage from this. When the preachers get together they are inclined to bewail their problems and to belittle their successes. The better and braver way is to recount their victories and to take a new hold on the promises of God. The Father is not forsaking his children. The ancient word of assurance is still valid. The church is the only thing in the universe that is big enough and brave enough to face the modern world and demand that it obey God. The church can do it.

### Big Brothers

There is a call for a new order and a new crusade. It is not a call for men who will go out and rescue the tomb of the Lord from unbelievers. The crusade is not to be fought with swords and pikes. The call is for men who will be big and brave enough to become real brothers to those who stand in need of a friend. The demand is for men in offices who will be as truly courteous to the janitor and the elevator man as they are to the boss and the superintendent. There are lads in the offices who need a big friend who will stand by them in the times when they are tempted to be mean; who will show them the values of life in their true

proportions and be towers of strength in the times when the battle goes hard. It is more important to have men for such service than it is to have volunteers for great enterprises or champions ready for martyrdom. It is the day of the big brother. Will you join?

—A church census taken by one of the daily papers of Liverpool is discussed at length by the English religious weeklies with some concern over its unfavorable showing. Ten years ago a similar census was taken and as compared with that the Anglicans are credited with 58,000 worshippers, a decline of 9,900; Nonconformists, 52,400, a decline of 14,200; Roman Catholics, 38,200, an increase of 2,900; and various missions, 12,000, an increase of 3,200. Congregationalists show a decline of 1,850, the English Presbyterians of 1,500, the Welsh Calvinistic Methodists 400, the Primitives 150, and the United Methodists 700. The Wesleys are practically the same, the attendance of 2,300 in the Central Hall saving the position of many circuit chapels. The English Presbyterian Church of Wales shows an increase of 700. There is thus a total decline, according to the official estimates, of about 7,000 in the regular Nonconformist churches. The Roman Catholic increase is about parallel with that of the population, their morning attendance is larger than the evening, and not one service shows fewer than 100 worshippers. The Church of England has suffered severely all over the city, not less in some of the old residential districts than in the down-town churches. The few gains are almost entirely in growing suburbs. The heaviest losses are at the morning services, these amounting to about 25 per cent, while the evening loss is about 10 per cent.

—The British Congregationalist expresses serious disappointment over the attitude of Premier Asquith on temperance legislation. The premier's plea is that there are so many other urgent reforms that temperance must be pronounced insufficient. "It is all very well," says the editor, "for the prime minister to say that there are arrears to work off in regard to the education question and other matters. We agree. But what guarantee have we that this suggested pledge is likely to be fulfilled during the life of the present Parliament? It is our considered opinion, as it is that of numberless temperance workers throughout the country, that there is no question quite so vital to the nation at large from a physical, moral, and spiritual standpoint as licensing reform. We go further, and say that until this question is tackled, and that firmly and honestly, by the liberal party, all other measures of social amelioration, such as those of wages, better housing, and education will fail to have their full beneficial effect."

—Moving pictures will shortly be introduced into China. Dr. Yen Mi Yen-loi, a graduate of the University of Tokio, will take with him when he sails from New York, in a few days, several thousand feet of film and several moving picture men, who will instruct the Chinese in the operation of the machines. Some months ago Dr. Yen was commissioned to seek in America that one invention which, not already known to the Chinese, in his judgment would bring the greatest good to that country. Dr. Yen declared that he considered the "movies" to be the most wonderful American invention of recent years.

—Temperance people take notice, Major General Wood, chief of staff of the United States army, has come out in favor of the canteen. "The great majority of the officers of the army," says General Wood, discussing the canteen question, "are of the opinion that the re-establishment of the canteen under proper supervision would tend to improve the health, discipline and efficiency of the service through dismissing intemperance and immorality. I concur in this opinion."

—The mother's pension law in Chicago is not working well. It is abused and the money sometimes goes to the wrong parties. It is even asserted that instances have come to light where the women who are drawing these pensions from the county come for them in taxicabs, and that a number of imposters are on the lists.

—Prof. Irving Fisher of Yale declared last week that all college men drink too much. "Every college man, whether he comes from Harvard, Yale, or any other college, in my opinion drinks too much," he said. "Colleges should set the moral example. As it is today Harvard and Yale follow the crowd."

### The Lamp Lighter

My tea is nearly ready and the sun has left the sky;  
It's time to take the window to see Leerie going by;  
For every night at tea-time and before you take your seat,  
With lantern and with ladder he comes posting up the street.

Now Tom would be a driver and Maria go to sea;  
And my papa's a banker and as rich as he can be;  
But I when I am stronger and can choose what I'm to do,  
O Leerie, I'll go round at night and light the lamps with you!

For we are very lucky, with a lamp before the door,  
And Leerie stops to light it as he lights so many more;  
And O! before you hurry by with ladder and with light;  
O Leerie, see a little child and nod to him tonight!

—Robert Louis Stevenson.

# Window Dressing

By An Observer

It may be true that "Good wine needs no bush" but it is only true with certain qualifications. In the actual conduct of business it has been found that a big bush will for a time sell poor wine while good wine without any advertising bush may lie long uncalled for in the cellar. It is confessed that advertising is not only a necessity but has become well nigh an art and nowhere has that art reached a higher degree of effectiveness than in American cities.

In the construction of a modern store the first requisite for which provision is made is that of adequate display. The window space is immense, the glass exquisitely clear. A back-ground is provided which either by its arrangement of mirrors or by its combination of colors, heightens the effect of the exhibit. A specialist, or in the great establishments half a dozen of them, must be secured: and night and day these adepts at catching the public eye study how so to arrange the wares for sale that they may produce the best commercial results. New features are invented and constant change is the rule. Thousands of dollars are spent upon electric plants so as to give brilliancy to studied arrangements. Startling combinations are devised and passing events are mirrored in tableaux which transform windows from blossoming orchards to wide sea-beaches and Christmas forests as the seasons change. The whole world is ransacked for novelties, and success or failure is gauged by the footings of the journals which record the day's sales.

## Not Up To Sample.

But it cannot be denied that window dressing is an art very liable to abuse. Every citizen of any city comes to recognize the fact that certain establishments have more in their windows than they have upon their shelves, and that the sample does not truthfully represent the stock. The customer who expects to purchase a

pair of shoes at the counter exactly like those shown in the window and marked at \$3.49, is probably from the rural districts. That pair has been used for window dressing two or three years. They are an unusual size, and even should you insist upon having that particular pair brought to you the chances are 99 to 1 that they wouldn't fit. There may be others in the store just as good, but you will pay more than \$3.49 for them if you get them.

## Borrowed Display.

And, "tell it not in Gath, publish it not in the streets of Askelon," but a part of the stock in the window is borrowed for the occasion. One week it will delight thousands in New York city; a week later we shall wonder at its splendors in Chicago and a month hence it will be the joy of the shopper in San Francisco. We begin to suspect that there is some sort of a window dressers' union, or perhaps we should say "syndicate," so regular are the trips which these elegantly gowned figures make from city to city. Who owns them it would be difficult to say. But they serve their purpose and "contribute to the joy of nations" as the reporters say. It would do no good to be too curious. But as we turn away from admiring these wonderful creations of the window dresser's genius we return to our office harboring some "long, long thoughts," and they take this form.

## Absent Treatment.

A few years ago a dear neighbor of ours, with youth and natural vigor in her favor, died of a not incurable disease, without medicine or skilled nursing or rational care. She was supposed to be receiving "absent treatment" from one professing to possess gifts of healing. But she died in unrelieved suffering from sheer neglect. And when some time later we dropped into the main establishment where the school responsible

for her death has its headquarters, we found the walls plastered all over with crutches and splints and trusses and spectacles, visibly attesting the miraculous powers of the cult. The window display would have impressed us more profoundly had we not already sampled the stock!

## Appropriated Sermon.

The other day we heard a ministerial brother preach a trial sermon in a city pulpit. It was an excellent sermon, well digested, well presented. The thought was fresh, the language beautiful and clear. The only trouble with it was we had it all in a book before this man preached it, and it was there shown under another man's name. The candidate had considerable art as a window dresser, but it was evident he had borrowed the best part of his exhibit. We once thanked most sincerely and effusively an evangelist for a remarkable sermon—which we later discovered in Moody's volumes.

## Poor Policy.

On the whole it is a poor policy to put more in the window than one can duplicate from the stock. Because "there is a new crop of fools born every year" it will not do to presume that the whole public is so composed. Some of last year's fools have come to the age of discernment this year, and it is manifestly unsafe to presume upon their forbearance. In the long run the merchant, the healer and the orator are all called upon to "make good;" and if his stock does not correspond with his window he is doomed. The art of window dressing has made as many bankrupts as millionaires. That which may lead the honest man to success only lures the pretender to his destruction. And both merchant and moralist may find food for profitable reflection in the different results which experience shows flow from veracious or meretricious "window dressing."

# The Passing and the Permanent

By G. Campbell Morgan

"The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—1 John ii. 17.

There is a perpetual dissimilarity in the consciousness of man, between his surroundings and himself. Everything around is changing, while man is forever crying out for permanence. Whether we think of the great powers of the world, of the knowledge of human life, of the pleasures of men, of the occupations of the days, of the friends whom we hold dear, or ultimately of ourselves so far as we are of the material universe, we cannot escape this sense of change.

If we think of knowledge, human philosophies are forever changing; so that the wisdom of to-day is busy dealing with the folly of yesterday's wisdom, and preparing to be dealt with in the same way by the wisdom of to-morrow. The moment we have completed our building, the greatest and the finest, old mother nature, with mossy fingers, commences the work of destruction. Yet through these very channels of perpetual change man is expressing his passion for the permanent, his desire for the abiding.

In this word taken from the first letter of the apostle John the fact of passing is faced and quietly declared. But that is not the principal declaration of the text. The writer of the letter declares that there is a mode of life in which man becomes

superior to all change; not a place, where he can escape it, but a mode of life, in which he is superior to it. "The world passeth away, and the lust thereof," for the Christian man as well as for the worldly man. The world passeth away from the grasp of the saint, as surely as from the grasp of the sinner. But there is a mode of life which makes the human soul superior to these changes. "He that doeth the will of God abideth for ever." Everything around that man will continue to change, but he will have found the secret that makes him master of the changing things, and enables him to apprehend the true values of them, and then to be independent of them as they pass, while he himself remains.

## No Greater Conception.

There is surely no greater conception than this, nothing to be more desired by those who are now looking forth upon life, those who see all the lights and glories of life flaming upon the sky of the morning, but who yet are already conscious, sometimes with a haunting fear and dread, that the things upon which their hearts are being set are already tarnished, are already fading, are already passing away. There can be nothing of more importance than that these should discover the secret of permanence in the midst of things that pass and perish.

I do not propose to argue this. I propose

rather to start upon the assumption of the truth of the apostolic declaration; and therefore,

First, let us consider the statement of the apostle as a philosophy of life. Secondly, let us enquire whether that philosophy is practicable.

If the doing of the will of God is the highest philosophy of human life, it must answer a threefold demand of human life. It must answer the demand of the human soul for perfection. It must answer the demand of the human soul for happiness. It must answer the demand of the human soul for permanence. This threefold demand comes up out of the very necessity of human nature. The demand of humanity is for the realization of life, for the perfecting of itself. So that if a man shall say to me that the will of God is the true law of life, I shall enquire. Will doing the will of God realise the possibilities of my own life at their highest and at their best? That is the first demand.

## We Demand Happiness.

Secondly, the demand of humanity is a demand for happiness. I am told that the passion for pleasure manifest everywhere to-day is an evil sign. That which is evil is the method by which men are attempting to attain pleasure, not the passion for pleasure. The passion for pleasure in the human heart harmonizes with the intention of God for the human soul. When I find my way



to the apocalyptic literature at the end of the Bible, with its symbolism and high mystic note, I read, "God shall wipe away all tears from their eyes," which is a fine, poetic way of declaring that God will fill the mouth with laughter, and the tongue with singing. I read in the very same literature that sorrow and sighing are to flee away and be no more. I remember that our Lord struck the keynote of the whole ethic of the kingdom of God in that one strangely suggestive and beautiful word "Happy," which we translate "Blessed." Wherever men are seeking for happiness, seeking for pleasure, they are making a demand which comes up out of their own nature, a nature fashioned and formed in its essential facts by God himself.

#### In Revolt Against Death.

Humanity also demands permanence. Man is in revolt against death. Even the glory of the Christian fact that transfigures the sackcloth has never robbed death of its terror, nor has it been intended so to do. It takes out of the heart of the Christian the sense of terror because the Christian has heard Christ say, "Whosoever liveth and believeth on me shall never die"; but death in itself remains that against which the heart of man is in revolt.

Any law of life which is to be perfect must be one that answers this threefold demand. It must answer my demand for the perfection of my life. It must give me pleasure for which I have been created. It must assure me of permanence in spite of the passing of everything around me.

"He that doeth the will of God abideth forever." Involved in that declaration is the answer to every demand.

I demand perfection. "He that doeth the will of God abideth forever." The things that pass and perish are the things that in themselves are imperfect, or having fulfilled their vocation become effete. How wonderfully to-day God through nature is purging his floor. All the glory of these autumn tints, what are they but the flaming signs and symbols of the slowly burning fire in nature which is consuming everything effete, and cleansing the floor in preparation for the new processes of life in the spring-time of the coming year? Wherever you look, the thing that passes is the thing that in itself is imperfect. The measure of permanence is always the measure of perfection. This is revealed in that old and now hackneyed phrase, useful for the light it gives us at this point because it reveals the law of the universe, which is the law of God, the survival of the fittest. John, the mystic, the interpreter of life, having learnt its secret as he leant his head upon the bosom of the Lord of life, declares that it is the man who does the will of God who comes to that perfection which ensures permanence in the universe of God.

#### He Knows Us.

Why is this so? Because if a man does the will of God he is thereby perfected, because the will of God is the will of the One and only One who knows man perfectly, and consequently is able to make the law of his life.

No man can make a law for his brother. That is why all human laws break down and fail. That is why we can never cover, in any Act of Parliament, all the necessities for which we desire to legislate. We cannot know the mystery of humanity. We do not understand the mystery of a single human being, and consequently, our law for a human being can never be perfect. It is equally true that a man's law for himself will break down. In the days of youth, days in the midst of which many of you find yourselves, we made laws for ourselves. In such days I made my programme, and my plan; my rules and regulations; wrote them with great care, and emphasised them with red ink; hung them up in my own private room; and within a month tore them down because I had broken most of them. Why? Because the rules I had fashioned for myself could not include myself; I was more than all of them, and less than any of them. I have

no problem, so help me God, at this moment, quite so perplexing as myself.

#### Let Me Find That Law.

What, then, am I to do? The God in whose hand my breath is, and whose are all my ways, who fashioned me curiously in the hidden mystery of the days ere any of my members had taken form; the God who understands my thought afar off; he has a will for me, a law for me, a plan for me. Then, if I can but find that will, that law, that plan, I shall find the will, the law, the plan which result from a perfectly accurate knowledge and understanding. God understands the mystery of my nature; its strange merging of spirit, soul, and body; understands the inter-relationships, the inter-actions, the deeps and possibilities, the very things that forever baffle me. Then let me find that law, that I may obey it, that will, good and perfect and acceptable, that I may walk in it; for only by discovering these shall I discover the secret of perfection.

Again, the demand of humanity is for happiness, for pleasure. The will of God is the will of perfect love. This is the lesson we have not perfectly learnt. Love is not an attribute of Deity; it is the essence of Deity. All the attributes are homed within it, and are but expressions of it. Love is the fact of God. God is love. Therefore, the inspiration of all the activities of God is love. The creation of man in the economy of God is the activity of Divine love. His purpose in the being of man is the purpose of love.

#### Love and Wrath.

We can only understand this fact if we put into contrast with the laws of men, or the laws which we draw up for the government of our own lives. These may have in them some admixture of motive. God has no motive other than that of love. The wrath of God is an expression of the love of God. Is that a hard and difficult saying? I pray you come where alone we can see God, to the life-story of the Son of God, and find its proof in some of the great stories of his anger. He could be angry with an anger that was quiet, but intense, scorching, terrific. There are things chronicled in these gospels which passed the lips of Jesus, which, though they are translations from another language, and words preserved for two millenniums, I never read, as God is my witness, without trembling. When you have found the words that record the manifestation of his anger, read further, read all round, get at the secret, and you will find that behind all the anger is love. Let me take one very simple and not too familiar illustration. When Jesus said "Suffer the children to come unto me" he was angry. I know we do not recite it in that way, and I do not know whether we dare recite it in that way, but the fact remains that the very first word had in it the thrill of terrific rebuke, "Suffer the children to come unto me, and forbid them not." Why was he angry? Because his own disciples so misunderstood him as to try to prevent the bairns from getting to him. Or listen to words in which his anger is more patently manifest: Woe unto you . . . whited sepulchres . . . hypocrites." Why? Because they devoured widows' houses, and bound burdens upon men that they could not bear. The "woe" was the wail of a stricken heart! Look wherever you will, you will find that the deepest truth is the truth of the love of God. Therefore, only the highest good and the highest happiness of man can satisfy the heart of God.

#### In Himself Eternal.

Once again, to touch upon what is the actual declaration of the text; if the will of God is indeed best, it must not merely ensure my perfection and my joy, it must answer this craving of my heart for permanence. Here again the answer is in the fact of what God is in himself: not only my Creator, knowing me perfectly; not only in himself love and therefore seeking my joy; but in himself eternal. Consequently, his

thought takes in the sum of all things. No contingency can surprise him. P. P. Bliss, the sweet gospel singer of a generation ago, was killed in a railway catastrophe. When they opened his portfolio, they found that before the accident and the dying, he had been engaged in writing music, and these were the words to which he had been writing the music:

"I know not what awaits me;  
God kindly veils mine eyes.

I'd rather walk in the dark with God,  
Than go alone in the light."

If in this hour we could talk to Bliss in the light, he would tell us that what was accident on the human level, was also within the Divine economy for him; the mystery of apparent catastrophe, but leading to something out of our sight so wonderful, that when he came to it he knew that God's over-ruling was of love and was beneficent. This is the light and glory upon many things that baffle the soul. A young medical missionary but a few months ago went back to China full of the conviction that a mighty work awaited him; within the past ten days his widow and wee bairnies have come home, having left his sacred dust in a grave in that land. Accident? I refuse to believe it. When bye and bye I shall talk to Philip Rees on the other side, I shall understand that even that thing, so strange to human appearance, was within the economy of God; for within that economy, every method baffling our present understanding, pain and suffering and darkness, are angel ministers co-operating to the perfecting of the permanence of those who put their trust in him.

#### It Must Be Practicable.

If indeed the will of God is best, because, he being Creator it ensures my perfection, he being love it ensures my joy, he being eternal it ensures my permanence; is it possible? If this is really the highest philosophy of life it must be practicable. A great deal of nonsense is talked by some people about high ideals. For instance: I am told the Sermon on the Mount is a high ideal, which men cannot obey, but that they are meant to aim at it. An ideal that cannot be realized ceases to be an ideal. If an ideal is not practicable, it is not an ideal. It is a mirage, a mockery, and men will turn their backs upon it sooner or later.

Is it practicable? It is; and that for three reasons to be broadly stated only. First, because of the nature of it; secondly, because he reveals it; finally, because he communicates to every man who is willing to obey, the power to obey.

With every command he gives power. When he bids me walk in a certain pathway, he accompanies his command with power and ability to walk therein. When he commands that I abandon a habit, he gives me power to abandon the habit. When he calls me to some high service that my soul dreads, he enables me for the service. That is the meaning of the Cross, and of Resurrection, and of Pentecost. The great progression of the Divine, activity spells enablement for weak souls, that they may in very deed do the will of God.

In the will of God man realizes life. The measure in which we have found our way into that will, and really live within it, is the measure in which we have found life. It was the sense of the breadth and joy and the permanence of the will of God that inspired that great song,

"I stand upon the mount of God,  
With sunlight in my soul;  
I hear the storms in vales beneath.  
I hear the thunders roll.  
But I am calm with thee, my God,  
Beneath these glorious skies;  
And to the height on which I stand,  
Nor storms nor clouds can rise.  
O this is life! O this is joy!  
My God, to find thee so!  
Thy face to see, thy voice to hear,  
And all thy love to know."

# MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

## HUMAN

By Zona Gale

In the Woman's Journal.

"The other day," said Calliope Marsh, "I got hold of a history book. I don't know much history. I wish't I did. It always seems to me that folks that know how history was must get hold, somehow, of the way things was meant to be, and not be so mixed up about the way to get 'em the way they was meant to be. Well, this book had three pictures that I noticed particular. One was in Burma. Under it it said:

"Burmese women do most of the work of Burma. There is nothing in which they don't engage."

"Dear me," I thought, "In Burma. In Burma."

"Then I come to another picture of two women going along with their heads up, and under this one it said:

"The women in T-h-i-b-e-t are independent and active, and aid in all the native business enterprises."

"Dear me," I says, "I don't know where T-h-i-b-e-t is, but it sounds far-off, and like women wouldn't count for much, like they never do them savage places."

"And then I see the next picture, and it said:

"Market women of Russia. They carry on the farm work, and walk five miles to the market with the morning's milk."

"Now, it wan't no women's book. It was a—well, just a kind of a general world-book, with a name on it you all know, and not wrote to prove nothing much. Only to tell about us. Us in the world, living in it together, and all of us so alike that it scares you. And in that book was them things about women."

"What I thought of when I see them things got me so excited that I run right over to Mis' Postmaster Sykes's, not caring whether she was baking or not. She was ironing collars, as it happened, and baking a cake same time, to save fire—a cake that she had split the receipt of, because their family is so small. Women is quite good managers, you know. And I burst right out with my thoughts all over her, and I says:

"O, Mis' Sykes! Don't you hope you'll live to see the day when you can pitch in and work with all of you, and not just with your housework and club-work brains?"

"Mis' Postmaster Sykes was het up with her 'ironin', and she turns on me, witherin':

"I suppose, Calliope," she says, "you're a-banker in for the tobacco smoke and whiskey of public life?"

"Well," I says, "no. No. My brothers kept the house blue with smoke, and election day I usually see just as many drunken men when I go for my yeast as I do when I walk past the polls. No. That ain't what's troubling me."

"But Mis' Sykes went right on.

"I've got enough to do as it is," she says. "I don't want no more responsibility."

"You've got it a'ready," I says, blunt. "I guess you mean you don't want to acknowledge that you have," I says, some direct.

"I've got my housework an' my market-

ing, an' my church, and the girls in school, and my club," she says. "If you want me to have any more'n that to see to, I might as well drop in my tracks now, to save time."

"Your house. An' your marketing. An' your church. An' the girls in school. An' your club," I says. And I was all ready and dying to say some more, when in the back door come Silas, her husband, looking some excited.

"Don't you put none of that pot-roast on the table I sent up last night," says he, worried. "We ain't et any of it, have we?"

"No," says Mis' Sykes. "It's for dinner."

"Well," says he, "throw it out. The Hornings is all down sick with it this morning," says Silas, "an' they lay it to the meat. Ptomaine, the doctor names it," says Silas, pronouncing of the p.

"I ain't surprised," I says, "at anything that happens out of Joe Betts's meat market. Have you been in the back room? Well, his back room is a sight—a living sight. I told him so. And he said I was to mind by business. I told him it was my business, me bein' a housekeeper in this world. And I went and told the Mayor. That was three months ago. You see how much has got it self done."

"Well," says Silas, "some of us men'll look into this thing." And he whips out the door. And Mis' Sykes turned off her stove and shook out the rest of her collars, and we started right down to see the Hornings.

"Your housework and your marketing to see to," thinks I, in quotation marks—but I didn't say a word.

"Half way down town we met Timothy Toplady.

"Ain't you heard?" he says, bright.

"About the Hornings?" says Mis' Sykes. "Yes, we're going right down there."

"No. About the church," says Timothy. "The trustees has agreed to sell the property."

"They ain't decided, have they?" says I. "I knew they was talkin' about it."

"Decided this mornin' to a special meetin'," says Timothy, important. "Sold it to the new tannery folks, and netted a cool fourteen hundred on it. It'll be tore down, and we'll have to build again. We're goin' over now to look it over."

"Mis' Sykes; she leant up against a tree.

"Oh, my land," she says, "my land! Why, us ladies ain't rested yet from holding baking sales to build the old one. Why," she says, "I've growed to love that church like I do my own home. I feel like I'd built it, a stick at a time. I guess all us ladies does."

"It's too bad," says Timothy, "but it's a good bargain. And most of the trustees is most of the Council. And there you are."

"He went on, and us two ladies looked at each other, heavy."

"They'd ought not to of done it without puttin' it to a vote of all of us that's interested," says Mis' Sykes, grievin'. "And to all the folks with little children that's livin' around where the tannery's going to be."

"But me—I never said a word. 'You've got

your church work to see to,' I was thinking in quotation marks, in the middle of my head.

"We found the Hornings pretty sick, and nobody to do anything, and we done what we could, making gruel and stuff for 'em, and putting patches on what was the matter—when I'd been wanting for weeks—and lots of us ladies had—to prevent what was the matter in that house now. And on the way back we went around by the church, just to look at it. There it was, seeming so nice and so steeped and ahingled, with the cakes and pies and bread us ladies had made all wove into the stained glass windows, invisible. And while we was a-looking at it, we heard a shout, and the children come streamin' into the street from school. And at that I looked at Mis' Sykes, kind of aback, and it was so she looked at me.

"My land," I says, "the schoolhouse! It's right opposite. And all that tannery smell all day long. . . ."

"The men never thought o' that," says she, slow.

"And them two lots next to the church that us ladies always thought'd do for a playground," I says, "I bet they're gone too—are they, Timothy?" I asked him, that just then come out of the minister's study door.

"He nodded. The tannery figures to go all along this block," says he.

"It's an upright, downright shame," says Mis' Sykes then, all het up.

"Your children's school—you've got your children's school to see to," I thought then—but I never said a word.

"That afternoon was club meeting, and us ladies was all talking about it. We meet in a little committee room down in the City Hall, that we've fixed up real nice, with curtains and a rug and a table and willow chairs and a fern or two, and we'd had a gas plate put in, and we serve tea and sandwiches to country folks during the week, and leave 'em eat their own lunches and rest there. And us ladies had took lots of comfort with it.

"We was late calling to order, 'count of talking over the Hornings and the church and the school, and we was delayed still more by the secretary having a communion to read. It was from the Common Council, and this was it:

"Secretary of the Friendship Village Married Ladies' Cemetery Improvement Society,

"Dear Madam:

"We have to inform you that the Common Council has rescinded its action in allowing you to use its committee room for club and other purposes, same to be permanently vacated thirty days from date."

"Its committee room!" burst out Abigail Arnold, the widow of the club. "Ain't it my committee room some too, I'd like to know? Ain't this a city building? Didn't my taxes help build it?"

"Didn't all our husbands' taxes help build it?" says Mis' Postmaster Sykes, then, passionate. I never see her so het up, her that is usually so cold and ladylike. "Ain't it all ours some, that's worked all day long in this town ever since we was born?"

"Then I spoke up—I couldn't help it any longer.

"No, ladies," I says. "Taxes or no taxes, it ain't ours to have, nor to use, nor to work for, except in ways that the men sees fit."



Neither is the church ours to help run—except as we earn money to help the men run it, up to the time that they decide to sell it. Neither is the schoolhouse ours to manage—so but what a tannery can be put up under our children's noses, and what we'd hoped to have for their playground built up to factory. Neither is our marketing, nor some more of our housework, ours to do, except as the men fixes up food and marketing and other things around us. Nor our club ain't ours to meet where we please, unless we're out of the men's way with our meetings—in the building that the life-long work of all of us has helped save the tax-money to put up. Oh, ladies, I says, 'don't you see? We ain't let do our share, nor we ain't let have our share. And can't you see how we need it?'

"It was still in the room as some kind of death. Even Mis' Postmaster Sykes, she set still, and she kept still, too.

"We've got our housework—and our church work—and our girls' schools—and our clubs to be so busy with,' I says, 'that we don't want no other responsibility. We've always had house work; but how long has it been since we begun to have the rest? Only a few hundred years since women was keeping silent in the churches, and since there wasn't no girls' schools, and since clubs was called "unwomanly." We've fought for 'em, and we've

got 'em now—a little. But we ain't able to do 'em yet—not even our old-time housekeeping and marketing, full and free and right and healthy, because our hands is part tied. They're tied about half the things that most concerns us. Oh, it can't be unwomanly to tend to these things right. It can't be that the job is a man's job alone. Nor yet a woman's job alone. It's a human job. It's our job—everybody's. I can't hardly wait to get at it.'

"I was afraid I'd said too much. I'm always afraid I will say too much when I get thinking about what women could be—if they only knew they could. And that night I opened up my history book again, just to make sure of what I'd said—and to make sure of the world.

"Yes! There they was in Burma, in T-h-i-b-e-t, in Russia—and in Europe and America: Women alive and awake and stirring, in business, in education, in all toil, in motherhood. In one country they let 'em do one set of things and they mustn't do another set. And in another country they can do another set of things and mustn't do the first set. But nobody seems able to take a look clean around the world and say:

"Why, my land, you women, you're human. You've got brains and heart and spirit. Why not throw the whole thing open, and leave you go in and work all the places there is work to do, human? Human."

## THE VISITING NURSE ASSOCIATION OF CHICAGO

There are charities and charities in the big city of Chicago and no one knows more about them than the newspaper woman. Year after year she is called upon to investigate their work, discover their weaknesses and limitations and arouse with her pen the generously inclined citizens of the city. Every phase of philanthropic work done here soon becomes familiar to her and she can tell you at once the names of all the men and women who really do good and those who think they do. When her paper tells of the suffering and distress of some poor little family she knows a certain wealthy woman over on the Lake Shore Drive who will immediately mail a large check for the needy ones and she knows the club or church who will quickly phone in to know what they can do to help. In the assignments, too, which take her all over the city to tenements, down dark alleys, into lodging houses, the ghetto and the slums, she knows just where the most wretched poverty and misery can be found and what is being done to alleviate it.

### Every Side of Philanthropy.

With some knowledge of the subject I can most sincerely say that one of the most needed as well as beautiful forms that charity takes in this city is done through the Visiting Nurse Association. The work it does embraces almost every side of philanthropy and carries with it wheels within wheels of good accomplished. For instance over in the southwest side of the city a visiting nurse on her daily rounds discovers away up in the attic of a squalid tenement an old woman dying of cancer. Old and sick unto death as she is, she has been until this time the bread winner for her little grandchildren whose father has deserted them and whose mother is dead. Lying helpless and racked with pain she has to watch these children crying with cold and hunger until the day the Visiting Nurse finds her. This ministering angel takes her pocket book and flies to the nearest grocery store for food, sending a neighbor boy off to some yard for a couple of buckets of coal. These purchases she enters into her daily expense account. Then she hurries to the nearest sub-station of the Association and from the loan chest procures medicine, clean linen, hot water bag and other remedies needed for the sick woman. That night she communicates the condition of this family to the United Charities or some relief association who will immediately take care

of them. Perhaps in a maternity case she finds that the poor little new baby hasn't any clothes so she calls upon some sewing circle in a club or church to provide the much needed outfit. Every form of distress and need she encounters in a home she soon finds a way to remove. The funds necessary for this work are raised by private subscription among the wealthy women of the city. No bridge parties, bazaars or entertainments of any kind are given to secure the money needed. Twenty-five thousand dollars will endow a nurse for life and the families of Marshall Field, Cyrus McCormick and others equally prominent have made such a bequest in memoriam of some loved one who has passed away.

### Sixty Trained Nurses.

"We have today," says Mrs. Arthur T. Aldis, president of the Board of Directors, "sixty trained nurses on our staff, going their rounds daily in every part of the city. During the year 1911 these nurses made 159,995 visits in 47,339 homes. The city is divided into seven districts and each one has a sub-station where the nurse gets the calls which have been telephoned there from the main office down town. At these stations are loan closets, containing cot beds, clean linen, wheel chairs, surgical and sick room necessities, baby outfits and other needful articles to the number of almost 20,000. Calls are received by telephone generally from the county agent, county doctors, United Charities, health department, settlements, hospitals, ex-patients and private individuals. Wherever and whenever a destitute sick person is found the visiting nurse is summoned. Our nurses are not allowed to diagnose or prescribe save a few simple, harmless remedies, nor may they attend a case save under the doctor's direction. Without regard for race, color, religion or disease, contagious though it may be, the nurse goes on her errand of mercy.

"An important feature of the work is the employment of our nurses by companies with large numbers of employees, to give care to the operatives and their families in the homes. Here again the reason is both humane and economic. You, of course, know that many unskilled laborers are compelled to work for wages which leave no margin for the unexpected. Among the poor, the expense of sickness is rarely provided for. Thus in our industries there will always be many to whom help must be given for humanity's sake when sickness comes. At

present the International Harvester Company has three of our nurses. Montgomery Ward and the Illinois Steel Company each one. We charge these companies the exact cost to us, namely, \$1,200 a year. This includes the nurse's salary, uniform, car fare, (no small item, as we spent \$7,000 in car fare last year,) and all necessary supplies. The Metropolitan Life Insurance Company supports fourteen nurses who care for their small policy holders. Our nurses cover every ward in the city and yet for twenty-two years two-thirds of our expenses have been borne by about thirty individuals.

### Chicago's Needs.

"In our work, we of the Visiting Nurses Association, have become peculiarly conscious of Chicago's needs, which I would like to name to remind the public to use its influence whenever possible to meet them.

"We want stricter enforcement by a larger force of inspectors for housing laws. We want cleaner milk for our babies, from tuberculin tested cows. We want obligatory birth registration. We want open air schools and still more open spaces and play grounds. We want a United Charities building, where we could all work together without waste of time and energy. We want perfected social service for out-patient and follow-up work in connection with every free hospital and dispensary. We want the science of eugenics to be studied and mastered and put into effect, so that we shall not have the degenerate and foredoomed sufferers to care for that we have now.

"Some one has defined 'truth' as 'that which has got itself believed by me,' and a truth which 'gets itself believed' by every worker in the social field, but one which we need to keep constantly in mind is, that much of the present effort of time, labor, and money expended by private charities and individuals would be saved were the municipality, the state and the federal government to enact and enforce more laws looking towards the conservation of human energy. Slowly this is being done, but so slowly! Meanwhile, we struggle on, doing what we can of educational and preventive work and a great deal of purely palliative work, while back of this wide impulse to relieve pain, to feed the hungry, to comfort the afflicted, is the increasingly strong conviction that part of our energies, perhaps the larger part, should be bent toward the elimination of causes if the burden of relief is not to become too great to be borne."

—Evelyn B. Longman, who lately won the \$50,000 commission for a monument to the late Senator Allison in an anonymous competition held at Des Moines, Ia., is a native of Michigan and studied in the art department of Olivet college, then going to the Chicago art institute for a year. In 1899 she went to New York with a capital of \$40 and worked under Daniel French. Her first large work, "Victory," crowned the dome of Festival hall at the St. Louis exposition. She has been specially successful in competitions, and her first substantial reward was a \$20,000 commission for the bronze doors of the chapel of the United States naval academy at Annapolis, which she won in competition with 33 men.

—Miss Violet Asquith, daughter of the prime minister of Great Britain, and Lady Isabel Maria, Countess of Aberdeen, wife of the lord lieutenant of Ireland, have been in Washington, the guests for a few days of the British ambassador and Mrs. Bryce. Many entertainments and social functions have been arranged in their honor.

—Mrs. Jacob H. Schiff has presented to the Young Women's Hebrew Association, New York, an outright gift of \$180,000 to complete the fund of \$250,000 required for the erection of a new building. The new home of the association will be eight stories high and will be up-to-date in every detail.

—Two women have been proposed for places in the cabinet of President Elect Wilson, one of them for the portfolio of secretary of war. This disclosure was made when Mr. Wilson was asked if the suffragists had suggested any names of women for cabinet positions.

## Church Life

### CALLS.

W. H. Newlin, Ladoga, Ind., to Brownburg, Ind. Accepts and has begun new ministry.

J. H. Allen, Sedalia, Mo., to the newly organized Austin Park Church, El Paso, Tex. Accepts.

W. W. Denham, Carthage, Ill., to Canton, Ill. Accepts.

C. E. Wooldridge, Pearl Street, Dallas, Tex., to Portland, Me. Accepts.

Ben N. Mitchell, St. Louis, Mo., to Guelph, Ont. Accepted and has begun work.

### ADDITIONS TO THE CHURCHES.

Evanston, Ill., Orvis F. Jordan, pastor; 7 in past month.

Marshalltown, Ia., C. H. Morris, pastor; 580 during the six years of Mr. Morris' ministry.

### EVANGELISTIC MEETINGS.

Dover, Okla.; Charles S. Earley, evangelist; began Jan. 2.

Palestine, Tex.; Minges Company, evangelists.

Houston, Tex., W. S. Lockhart, pastor; C. R. Scoville, evangelist; 361; continuing.

Dayton, O., Central, John P. Sala, pastor; O. L. Cook, evangelist; continuing.

Redding, Ia.; W. S. Johnson, evangelist; 47; closed.

### RESIGNATIONS.

J. W. Famuliner, Villa Heights, Joplin, Mo.

C. H. Scriven, Villa Grove, Ill.

N. Ferd Engle, Erie, Kan.

L. H. Sours, Hampton, Ia.

L. N. Early, Second, Danville, Ill.

Pine Bluff, Ark., church, C. C. Cline, pastor, will erect a \$20,000 house of worship this year.

Prof. A. M. Haggard, of Drake University, officiated at the dedication of a new house of worship for Chesterfield Church, Des Moines, Ia., Jan. 5. E. Weaver is pastor.

E. D. Salkeld, pastor at Chicago Heights, is the new president of the Chicago Disciples' Ministerial Association, succeeding George H. Brown, who recently removed from the city to Taylorville, Ill.

First Church, Keokuk, Ia., raised a grand total of \$3,668.95 for Christian purposes during the year 1912. R. W. Lilly, the pastor, reported a net gain in membership of twenty-seven persons, with a total active resident membership of 296. This church will entertain the Iowa State Convention next summer.

The annual meeting of West Fourth Ave. Church, Columbus, O., shows that over \$1,000 was given for missions during the past year. The Sunday-school enrolls 756 and averages over 400 in attendance. T. L. Lowe, the pastor, is just closing his fourth year with the church. During this time the church debt of \$3,000 has been paid and the building much improved for the accommodation of the growing Sunday-school. A larger building is needed to care for the thriving work. There have been 314 additions in the four years.

Fulton, Mo., church, T. E. Winter, pastor, reports 106 accessions during the year, seventy-two by baptism. Present membership is 767, including non-residents. The Sunday-school has been thoroughly graded. Written examinations are held quarterly and the school is fast becoming a real educational institution. Present enrollment is 437 with an average attendance of 217. A total of \$25,000 was raised by all departments during the year of which \$19,468 was on the building fund.

The cornerstone of a new house of worship for the congregation at Lynn, Mass., was recently laid by Thomas P. Ullum, the pastor.

Macomb, Ill., Allan T. Shaw, pastor, reports 112 accessions to the membership during the past year, of which number ninety were by baptism. The current expense receipts were the largest in the church's history.

Stuart Street Church, Springfield, Ill., Gifford Ernest, pastor, closed the year with a \$110 surplus in the treasury and a total membership of 630. There were twenty-three accessions in the past nine months which marks the period of Mr. Ernest's leadership.

Miss Eve Lemert, of Kansas City, the Sunday School expert, is leading Central Church, Springfield, Mo., in a fruitful campaign. Miss Lemert always leaves a school not only greatly increased in size but firmly established in modern methods of organization and pedagogy. F. L. Moffett is pastor of Central Church.

Charles M. Fillmore, pastor Hillsdale church, Indianapolis, suggested, at the annual church meeting, that the congregation organize to add a "centurion band" to each department during 1913—100 additions to the membership, 100 to the Sunday-school, 100 new regular attendants at the morning and also at the evening service, etc.

The new \$20,000 house at Columbus, Kans., was dedicated January 5. \$5,050 was raised, to which Mr. R. A. Long, of Kansas City, added one-fourth. Mrs. Long gave \$2,500 additional for a new pipe organ. Columbus was the former home of Mr. and Mrs. Long. I. N. McCash was the dedicator. L. Moore is minister.

One hundred and forty-two accessions to its membership, 100 of these by baptism, was the cause of rejoicing at the annual meeting of Maryville, Mo., church of which Claude J. Miller is pastor. For the first time in sixteen years there was a balance in the church treasury—\$100 against an \$800 deficit one year ago.

"What Are We Here For?" asks Perry J. Rice, and answers in a series of four Sunday morning sermons to his congregation of First Church, El Paso, Tex. "What are we here for as regards Christian Doctrine," is the first topic. The others inquire "as regards Christian Ethics," "as regards Social Conditions," "as regards Our Relation to Other Churches."

First Church, Seattle, Wash., feels that the coming of W. L. Fisher to succeed J. L. Garvin, when the latter resigned to take the presidency of William Woods College last spring, was providential. There was but one open Sunday between the two pastorates. The seven months of the new ministry show gratifying results. Every organization of the church closes the fiscal year out of debt. The Sunday congregations have steadily grown and there have been sixty-four accessions to the membership.

A telegram from M. L. Pontius, pastor Central Church, Peoria, Ill., says that their house of worship burned down on Jan. 7. It is understood that the church carried \$12,000 insurance. On the Sunday preceding the fire \$1,500, the last remnant of an old debt, was pledged by the congregation. The church is active and harmonious and will no doubt rebuild at once. Mr. Pontius is gaining the attention of the city in a remarkable fashion, according to the newspaper reports of the doings of Central Church.

Robert M. Hopkins, National Sunday-school secretary, reports that Miss Hazel A. Lewis has been appointed national superintendent of elementary departments. Miss Lewis has been Elementary Superintendent for Indiana for the past two years.

The Temple Seminary in connection with Christian Temple, Baltimore, now occupies its own house which was opened last week with an address by Rev. R. F. Humphries rector Grace and St. Peter's Episcopal Church, Baltimore. Dr. Peter Ainslie, pastor of Christian Temple, is dean of the seminary.

The Sunday-schools of Noblesville and Tipton, Ind., have been engaged in a contest for several weeks. Tipton kept firmly in the lead until the last Sunday when the Noblesville school assembled 2,225 persons and took a collection of \$185, winning the contest. L. C. Howe is pastor at Noblesville and G. I. Hoover at Tipton.

Chicago's Quarterly Assembly of Disciples will be held in First Methodist Church, Sunday, Jan. 19, at 3 p. m. Mrs. Anna R. Atwater, of Indianapolis, president C. W. B. M. will be the chief speaker. Her theme will be "The Redemption of the City." O. F. Jordan will speak on "The Problem of the Suburb" and Mr. E. J. Davis of the Anti-Saloon League will speak on "The Problem of the Saloon." Dr. P. L. Prentiss, the new president of the Chicago Missionary Society will preside for the first time. Two new Chicago pastors, C. G. Baker of Douglas Park and A. R. McQueen of Austin will be introduced.

Huntington, Ind., church, Elmer Ward Cole, minister, raised \$13,616.19 last year of which \$5,593.25 applied on the building debt and \$800 went to missions. The debt has been reduced during Mr. Cole's pastorate of four and a half years from \$23,000 to \$6,800. The congregation is determined to pay the remainder this year. The Sunday-school averaged 470 for the year. Mr. Cole preached 110 sermons, delivered seventy-five special addresses and nine lectures, conducted fifty-eight funerals and officiated at fifty-five weddings. He made 809 pastoral calls, wrote fifty-two "Breakfast Sermons" for a local daily paper, led prayer-meeting forty-eight times and taught his young men's Sunday-school class forty-seven Sundays.

### Assisting Pioneer Local Federation.

Pastor Henry W. Hunter held a series of "Purpose Meetings" during the week of Jan. 5-12, in his church at Higginsville, Mo. Mr. Hunter has been giving considerable attention to the federated congregation at the little town of Alma, a few miles from Higginsville. Mention was previously made in these columns of the merging of Methodists, Baptists, Presbyterians and Disciples into this union church. Mr. Hunter recently preached two evenings and with the assistance of a "Gospel Team" of six students from the Presbyterian college at Marshall, Mo., there were twelve accessions. The denominational affiliation of the applicant is not surrendered by uniting with the union congregation. Mr. Hunter admits that it seemed odd to him to be receiving Methodists, Presbyterians and Baptists just as he would Disciples, "yet I rejoiced for the opportunity," he says, and confesses that he would find joy in living in the little village and aiding this pioneer church to work out its big problem.

### Hyde Park Church Confirms Pastor's Pledge.

The following resolutions, recommended by the official board, were unanimously adopted by the Hyde Park Church of Disciples at the regular Sunday morning service, January 5, 1913: "Whereas, our minister, Dr. Edward Scribner Ames, has stated to the mass meeting of the Disciples of Christ in International Convention assembled in Louisville,



October 10, 1912, that he would urge the Hyde Park Church of Disciples, Chicago, Ill., to relinquish its living link relationship with Mr. and Mrs. G. W. Sarvis, in the Foreign Christian Missionary Society; and whereas, we repose full confidence in the judgment and motive of Doctor Ames in taking this step, therefore be it resolved: That the Hyde Park Church of Disciples being duly assembled does hereby relinquish the aforesaid relationship. The church, however, declares its purpose to continue to make the same annual contribution to the work of the Foreign Christian Missionary Society as it has made during the past two years."

#### "One of the Most Useful Men."

Few pastors get so far into the affections of all the people of their communities as has Frank Waller Allen in his community of Paris, Mo. The New Year's issue of the Paris Mercury publishes a splendid likeness of the Disciple minister and below it sets this appreciative word apropos of the beginning of the sixth year of his pastorate. "Paris has been fortunate in retaining his services. Aside from being the builder of a \$35,000 church, one of the handsomest edifices in this part of the state, he has been a distinct intellectual acquisition to the town and in many ways, as Chautauqua promoter and as head and front of the Greyfriar movement, is one of the most useful men the town ever had in it. He is a great young preacher, is attaining fame as a writer of good fiction, and has his heart in everything he does. May the New Year multiply his good fortune and add to the friendships which are already his. Paris likes him and is proud of him."

#### Signal Triumph at Youngstown, Ohio.

Central Church, Youngstown, O., rejoices greatly in the achievements of dedication Sunday, Jan. 5. The church house was thoroughly remodeled by an outlay of over \$18,000, of which amount over \$11,000 was still unprovided for. George L. Snively, the money raiser, was invited to assist the pastor, William Dunn Ryan, and when the day was done, over \$13,000 had been pledged. One thousand persons attended the Sunday School that day. The school is normally very large and furnished one of the most urgent reasons for the enlargement and reappointment of the building. While the building operations were in progress the trustees refused an offer of \$125,000 for the property. It is said to be the most commodious and up-to-date church edifice in Youngstown. Of peculiar interest to the people was the presence of Walter S. Goode, of Lakewood, O., a former pastor, and L. G. Batman, pastor of our First Church in Youngstown. Mr. Ryan is one of the most effective leaders in the Ohio ministry. He combines great vigor and practical efficiency with scholarly discrimination. His church is peculiarly a ministering church to its community. It is purposed gradually to develop certain institutional features.

#### A Fifteen Year Pastorate Closed.

A large audience assembled at Third Church, Philadelphia, Dec. 30, to bid farewell to George P. Rutledge, retiring pastor, and his family, and to wish them God-speed in their new parish, that of Broad Street Church, Columbus, O. Disciple pastors and laymen from other parts of the city, men and women of all churches in the surrounding community and representatives of other denominations from various parts of the city were present. The packed auditorium, lecture room and gallery testified to the extent and depth of affection which Mr. Rutledge's fifteen-year ministry had created. Letters were read from prominent business and professional men of the city, and from Rev. William Hutton, D. D.,

secretary of the Philadelphia Ministerial Union; Rev. Floyd W. Tompkins, D. D., rector Holy Trinity Episcopal Church; and Hon. John Wanamaker. A number of distinguished business men like Mr. Oliver H. Baer and Dr. Thomas E. Eldridge, one of these a Baptist and the other without church connections, came from distant parts of the city to join in the long procession that shook the pastor's hand in farewell. Seventy-two members of Mr. Rutledge's Bible-class sat in a body. The minister received substantial tokens of esteem from the church, the official board and the Bible-class, in sums of money aggregating \$500, in addition to an extra month's salary. Mr. Rutledge succeeds H. Newton Miller at Broad Street Church and enters upon his work while the churches of the city are in the midst of a Billy Sunday revival.

#### Foreign Society News.

Mr. and Mrs. E. R. Moon sail for the Congo, February 20th on the Steamship Baltic. Their vacation had hardly expired, but owing to the great need of Africa for workers they forego a portion of their vacation term. Mr. and Mrs. C. P. Hedges sailed for the Congo, January 8th on the Oceanic. On January 17 the following missionaries sail for China: Mr. and Mrs. C. S. Settemyer, C. H. Plopper and Miss Lulu Snyder; also Mr. and Mrs. W. H. Erskine and children for Japan.

The following new missionaries were appointed at the January meeting of the Foreign Society: Miss Lillie Proefrock, to Africa; Dr. W. A. Frymire, to Africa, and W. H. Scott, to India.

Justin E. Brown, missionary of the Foreign Society at Luchowfu, China, met with the Executive Committee in Cincinnati, January 3rd. He speaks most encouragingly of the work in that important center.

A telegram from Muncie, Ind., announcing that that church has become a Living-link in the Foreign Society has been received at the office.

The Woodland Church, Lexington, Ky., R. W. Wallace, minister, expects to double its offering for Foreign Missions, March 2d and may reach the Living-link.

When Dr. L. B. Kline, the new medical missionary to Vigan, P. I., reached his station the people began to call upon him for treatments before his goods were unpacked. He will do a splendid work in that ancient city.

The church at Collinwood, Ohio, becomes a Living-link in the Foreign Society and has already sent the first month's salary of a missionary. W. A. Harp is the minister.

#### A Year for Victory.

The year 1912 was one of victory for the spread of the gospel. Signal triumphs were won everywhere. Probably no one year in the history of Christianity has witnessed more significant changes. All the world is in a state of unparalleled mental and social upheaval and revolution. The nations are groping for light and calling for help. It has been a marvelous year and the hearts of the missionaries are cheered.

Our own work made splendid advances, the most encouraging since 1882 when we entered the heathen field. More baptisms during 1911-12 than in any previous year. All the educational and medical work made substantial growth. Twelve new missionaries were sent to the field and there was a general forward movement.

We now turn to the Foreign offering. It is a time for reflection and a fresh study of the New Testament for larger plans and for prayer. We should consider our relation to the great world-field and to the 175 American missionaries and the 1,085 native workers.

Our March offering supplies will aid the churches. We ask every church that believes in giving the gospel to a lost world to order supplies at once. Address, F. M. Rains, Sec., Box 884, Cincinnati, O.

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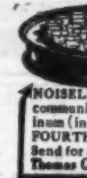
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## Hearty Felicitations

(Continued from page 2.)

know how much progress you have made in making those ideals popular; but if the new plan that you propose for the Disciples Publication Society is carried through successfully, it will be evidence indubitable that your championship has been successful indeed. The plan looks feasible to me. It only depends upon the money that you can call forth to purchase the new bonds. I wish the new enterprise success. I do not agree with you in all you say, but what you say needs to be said. It may make some of us mad, others amused, and set others questioning; but it will make us all think, and that is one of our greatest needs.

By H. J. LOKEN, Berkeley, Calif.

It seems to me the plans, if carried out, will go a long way toward realizing the ideals for which The Christian Century has fought so nobly these many years. In bringing your publishing house into organic relation to the brotherhood you will both silence the charge of competitors that the paper is a private enterprise, and also rally to your standards a host of new friends. It is in line with the new spirit of democracy and will doubtless hasten the movement of Christian unity. Accept my hearty congratulations, Brother Morrison, and when the time comes for more substantial evidence of our good will, call on us in Berkeley.

[The time has now come!—C. C. M.]

By O. F. JORDAN, Evanston, Ill.

I note with much interest and joy the important announcement concerning the reorganization of The Christian Century so that it will become the property of the brotherhood. This step will have far reaching significance in the Disciples' history. It is a well conceived plan. I am not under any illusion,

however, that it will work itself. It will depend for its success upon the practical devotion of the men and women of the brotherhood who have the interest of the true plea of the Disciples at heart. The editors have simply provided us a way by which the whole brotherhood may share in the privilege of making and owning this paper and its house. It is our chance and each one of us will do his duty.

By V. W. BLAIR, N. Tonawanda, N. Y.

I most heartily congratulate you upon the epochal announcement. It has the true ring in it. "It sounds something like." Were it not for old school debts, I'd have some bonds. I may, anyway. The plan seems not only feasible but full of pleasant possibilities. I would prefer that the membership be constituted of the individual bondholders as numerous as possible. While no two of us agree on everything, I do admire and receive continual encouragement from your sincerity, frankness and freedom of utterance. There may be more cunning and greater wisdom of a certain type in other quarters, but like Josh Billings, "I'd rather not no so much than to no so much that ain't so."

By GEORGE W. KNEPPER, Ann Arbor, Mich.

With all my heart I congratulate you on the forward move of The Century. You are planning a wise and far-reaching thing. The day of "free lance" journalism is passing. Our brotherhood must back its papers and our papers must back the brotherhood. Brotherhood ownership and direction is the solution.

By T. E. WINTER, Fulton, Mo.

I most heartily congratulate you upon the course you have chosen. There surely is room for another brotherhood publishing house among us; and especially one having

the ideals that have been characteristic of The Century Company. Your editorial, "A Constructive Newspaper," cites a record of work of which a much older religious journal might well be justly proud. While I have not found myself always in entire agreement with The Century, still I have been a faithful reader of its columns, and have greatly admired its spirit of freedom, catholicity and progress, and trust that the new basis will give it opportunity to increase its influence along these lines in the future.

By A. D. HARMON, Omaha, Neb.

I am delighted to read the plan for transferring The Century to the brotherhood. I have long thought all our publications should be owned and controlled by the brotherhood. The spirit and voice of these publications speak for the brotherhood unofficially, and for that reason should be made the official medium of the brotherhood and not the medium of individuals. The profits accrued should be dividends for evangelical purposes and not for private profit. The division of many local churches into belligerent camps to fight the problems of individual enterprises in our privately owned journals is little short of scandal. The men who have conceived and projected these journals deserve all credit, but the time has come when the unity and solidarity of our brotherhood demands the direction of her own journals. The greatest success of our publications depends upon ownership by the brotherhood. I trust you shall be able to carry the proposed plan to a successful consummation.

By WILLIAM E. ADAMS, Danville, Ill.

I am in full sympathy with all practical moves towards placing all of our publishing houses and papers under the control of a "public constituency rather than a private corporation." May divine wisdom guide.

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## Appreciations

Professor George A. Coe says: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames' position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

The Indianapolis News says: "One would go far to find a finer interpretation of religious thought and experience in terms of spiritual laws. Mr. Ames is emphatically a man with a message."

The Chicago Inter-Ocean says: "Six sermons full of broad humanity."

The Watchman says: "Professor Ames is avowedly a 'liberal' in theology but his liberalism seems to be of a wholesome kind, in the sense that he is less concerned about doctrines and creeds than he is about service and the helping of people to their best life."

The Independent says: "Dr. Ames does not deny being a liberal, but strongly objects to being styled a 'Unitarian,' quoting with enthusiasm a saying of one of the early leaders of his denomination: 'I am neither a Unitarian nor a Trinitarian, but strive to be simply a Christian.' The sermons are thoughtful, moderate in tone and straightforward in expression."

Unity says: "Those who were privileged to listen to these sermons must have found their spiritual natures quickened."

The Advance says: "These are strong, virile sermons, appealing to the reason and satisfying the heart."

Professor Edward C. Moore, of Harvard, says: "It is a very clear and convincing statement of the issue as it stands in the minds of modern men. It makes us realize how the old formulation of the question has become obsolete, no one any longer states the question in the old terms. Dr. Ames has availed himself in admirable fashion of the opportunity for a new statement of the case, and the spirit in which he writes must convey confidence and reassurance to all."

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